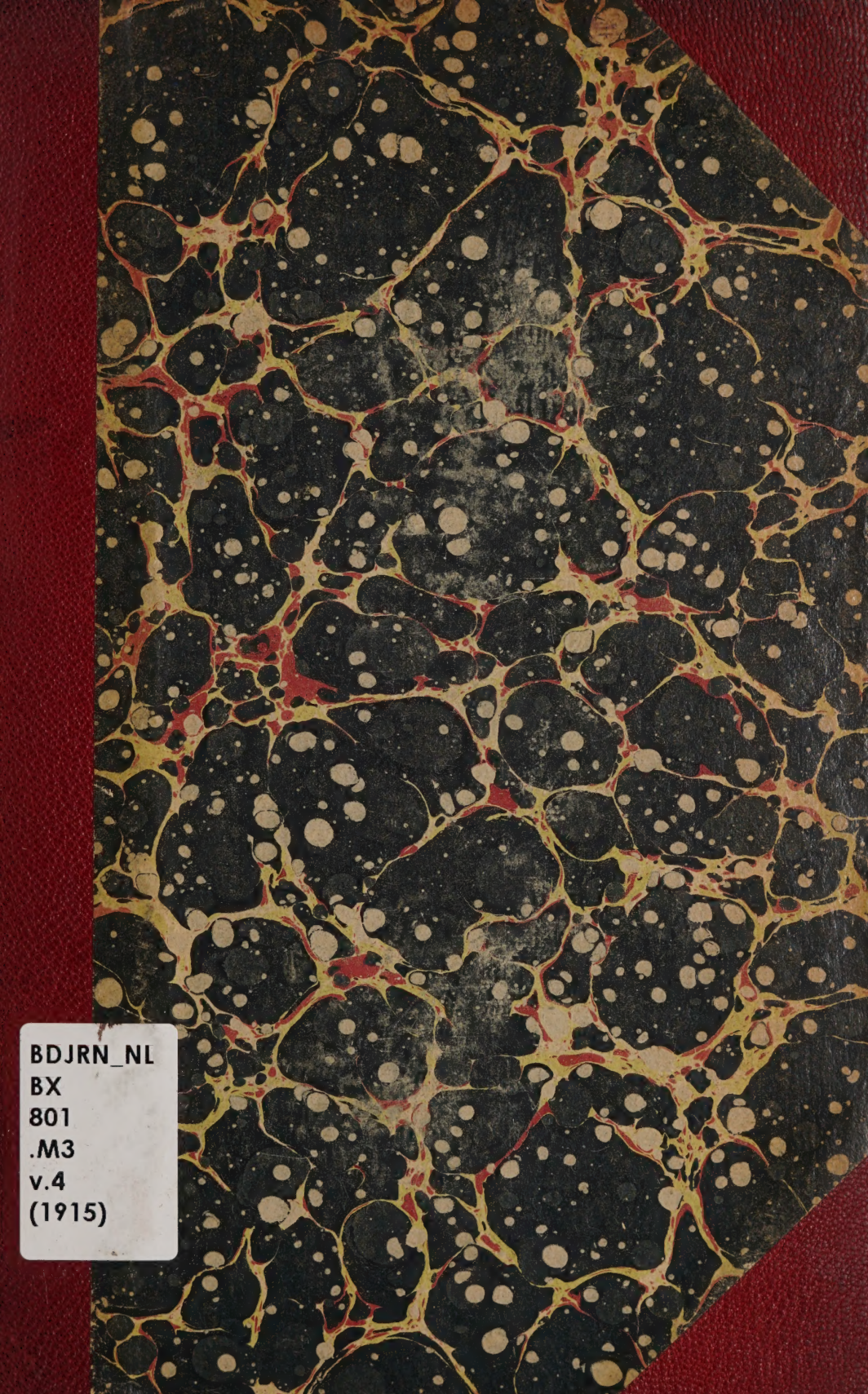




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DIOCESAN CHRONOLOGY FOR FEBRUARY

8. A large property bought in Yarmouth proves to be one of the chief historic grounds of conflict between the Indians and English in the 17th century. Purchase negotiated by Rev. Joseph D. Quinn.
 - 9-10. Annual reunion of the Cathedral Parish and Bazaar held in City Hall Auditorium.
 16. Visit to Biddeford to inspect the School and Convent property in St. Andrew's parish.
 17. Ash Wednesday. Visit to St. Mary's, Lewiston, and St. Louis', Auburn.
 18. Visit to Chisholm, inspection of lands and plans for a new Catholic School.
Hearings at State House on appropriations for the Diocesan Orphan and Infant Homes.
 20. Additional property on Federal St., Portland, bought for St. Peter's Church.
 21. Sunday. First Sunday of Lent. Collection for Indian and Negro Missions.
 22. Washington's Birthday anniversary. Knights of Columbus of Portland inaugurated practice of having a High Mass at the Cathedral for the living and deceased members of their Society.
- Rev. Joseph Normand transferred from St. Mary's, Lewiston, to Fort Kent.

23. Religious reception of nine Postulants at St. Joseph's Mother House of the Sisters of Mercy, Deering, Rt. Rev. Bishop officiating and preaching.
24. Very important and interesting hearing at the State House, on the distribution of State aid for elementary schools, attended by Rt. Rev. Bishop, Rt. Rev. Mgr. McDonough, V. G., and Rev. Fr. Carey.
Sermon on the Lenten Season by Rt. Rev. Bishop at St. Mary's Church, Augusta, in the evening.
25. Public Civic Meeting in City Hall Auditorium, Portland, to organize a Chamber of Commerce, attended by the Rt. Rev. Bishop, who represented and spoke for the Catholic Church in her religious, educational, charity and civic ideals. First public appearance of the Bishop in civic affairs,—favorably received by the City authorities and the citizens.
27. Conference of the Rectors of all the Catholic Churches in Portland on the religious conditions in the parishes.
28. Sunday. Opening of a Retreat or Mission for Men in the Cathedral, St. Dominic's and the Sacred Heart Churches, Portland, by the Fathers of the Mission, Redemptorists of Boston. Nearly 4000 men in the three Churches.

BERNADETTE

Sweet Bernadette, I read you through my tears,
 It is my wish to see what you behold;
 Vast wonder world of Peace whose spirit spheres
 Shed holy rays, your own a star untold,
 I feel that Presence girt with blue and gold
 With brightest advent o'er your girlish eyes,
 Yet soft as zephyr blown from sapphire skies,
 Foot-crowned in Eglantine. Her prayers unfold
 All lights of Love, whose voice is nine choir tones
 And Beauty, sceptering the Immensity
 With Lily-majesty which grasses Thrones;
 Child, tell my heart, how can this wonder be
 The Queen of Stately Presences and Power
 Did come to Larcodes to kiss a little flower.

L. M. S.

Peace Sunday

CHANCERY OFFICE,

PORTLAND, MAINE,

March 10, 1915.

Dear Rev. Father:—

Our Holy Father Pope Benedict XV represents in this world the Prince of Peace, and during the ages of Christian civilization the Vicar of Christ has sent his messengers to all nations to be, in the language of the Sacred Liturgy and Church Law, "Angels of Peace."

It was likewise through the efforts of the Roman See that the "Peace and Truce of God," from the 10th to the 16th century, was one of the most effective means of preventing wars and of stopping wars that had already involved many Christian nations.

Hence the present Holy Father, happily reigning, considers it his duty and privilege to cry out to the nations now at war, and asks them to heed the voice of God and of His Divine Son, the Prince of Peace.

He therefore has appointed Passion Sunday, March 21, as a special Peace Sunday for all the nations outside of Europe, and has issued the following Decree to guide the Bishops and Pastors of Churches on that Sunday.

You are hereby instructed to follow the order established in the Decree in the parish Church and not to omit any of the exercises and prayers, outside of the case of absolute necessity. You will please read the Decree to the people on Sunday, March 14.

It will be well to have the Decree itself published in all the local newspapers, and to invite those who are not Catholics to come and share in the prayers of Holy Mother Church.

DECREE.

"His Holiness our Sovereign Lord, Pope Benedict XV, in deep affliction at the sight of a war which destroys thousands of young lives, brings misery to families and cities, and rushes flourishing nations to the brink of ruin, yet bearing in mind that Almighty God, Whose prerogative it is to heal by chastisement and through pardon to preserve, is moved by the prayers which spring from contrite and humble hearts, desires ardently that above the clang of arms may be heard the voice of Faith, Hope and Charity, alone capable of welding together the hearts of men in one mind and one spirit. Therefore, while He exhorts the clergy and the faithful of the whole world to works of mortification and piety in expiation for the sins by which we

have called down upon ourselves the just wrath of God, the Holy Father has ordained that throughout the Catholic Church solemn prayers shall be offered in order to obtain from the mercy of Almighty God the peace which all desire.

For this purpose it is hereby decreed that in every Metropolitan Cathedral, Parochial and Conventual Church in all European countries, on the 7th day of February next (being the Sunday called Sexagesima) and in all dioceses situated outside of Europe on the 21st day of March (being Passion Sunday) there shall be celebrated special religious functions in the following order:

In the morning, immediately after the Conventual or Parochial Mass, the Most Blessed Sacrament shall be exposed with all solemnity, and duly incensed; after which the Psalm *Miserere mei, Deus* (Ps. 50) shall be sung with the Antiphon; *Da pacem, Domine, in diebus nostris, quia non est alius qui pugnet pro nobis nisi tu, Deus noster*, followed by the V. *Fiat pax in virtute tua, R. Et abundantia in turribus tuis*; and the Collect *Deus, a quo sancta desideria*, etc.

The Most Blessed Sacrament shall then remain exposed to public veneration till evening; and it is desirable that arrangements be made whereby children also should take due part in the public adoration.

In the evening, previously to the deposition of the Most Blessed Sacrament, the third part of the Rosary is to be recited, followed by the annexed prayer, expressly composed by His Holiness in order to obtain the benefit of peace; then the Litanies of the Saints, according to the form prescribed for the devotion of the Forty Hours' Prayer in the *Rituale Romanum* of the year 1913. Immediately after the Litanies shall be sung *Parce, Domine, parce populo tuo; ne in aeternum irascaris nobis* with the versicles and Prayer usually recited after the Procession *in quacumque tribulatione* as in the *Rituale Romanum*, with the addition of the Collect *Deus, a quo sancta desideria*. The sacred function shall conclude with the *Tantum Ergo* and Benediction of the Most Blessed Sacrament, *more solito*.

In the hope that Almighty God may pour forth in yet greater abundance His Divine Grace, the Sovereign Pontiff exhorts the Faithful to approach the Sacrament of Penance and to receive Holy Communion, and grants to all those who, after Confession and Communion, shall assist at one or other of the sacred functions as above ordered or shall pray for some time before the Most Blessed Sacrament while solemnly exposed, a Plenary Indulgence."

From the Vatican, January 10, 1915.

PETER CARDINAL GASPARRI,
Secretary of State.

PRAYER.

"Dismayed by the horrors of a war which is bringing ruin to peoples and nations, we turn, O Jesus, to Thy most loving Heart as to our last hope. O God of Mercy, with tears we invoke Thee to end this fearful scourge: O King of Peace, we humbly implore the peace for which we long. From Thy sacred Heart Thou didst shed forth over the world divine Charity, so that discord might end and love alone might reign among men. During Thy Life on earth Thy heart beat with tender compassion for the sorrows of men; in this hour made terrible with burning hate, with bloodshed and with slaughter, once more may Thy divine Heart be moved to pity. Pity the countless mothers in anguish for the fate of their sons; pity the numberless families now bereaved of their fathers; pity Europe over which broods such havoc and disaster. Do Thou inspire rulers and peoples with counsels of meekness, do Thou heal the discords that tear the nations asunder; Thou Who didst shed Thy Precious Blood that they might live as brothers, bring men together once more in loving harmony. And as once before to the cry of the Apostle Peter: *Save us, Lord, we perish!* Thou didst answer with words of mercy and didst still the raging waves, so now deign to hear our trustful prayer, and give back to the world peace and tranquility. And do thou, O most Holy Virgin, as in other times of sore distress, be now our help, our protection and our safeguard. Amen."

With all Apostolic Blessings for Priests and people, I am

Yours sincerely in Christ,

✠ LOUIS S. WALSH,

Bishop of Portland.

The Lenten Season

A COMMEMORATION OF THE FASTING OF OUR LORD WHILE IN THE DESERT.

We are in the midst of the season of Lent. Wednesday, February 17, ushered in once more the forty days of penitence—a season which this year, perhaps, is more apt to be forgotten among San Francisco Catholics than ever before,—with the World's Fair in full fling at our very doors. But fair or no fair, the penitential season still remains, and it will be well for us to ponder the fact.

Just before Lent, when the "social season" is coming to an end, the spirit of carnival rules supreme. Here we have our own Mardi Gras balls and parties and festivities; and the same is true throughout the country. Writing in the "Morning Star" of New Orleans—the city most famous for its Mardi Gras—Rev. Charles Joaquin Quirk, S. J., of Woodstock College, Maryland, quotes Thomas Moore—

"This world is all a fleeting show, . . .

There's nothing true but Heaven!"

and says: "The tinsel, the glitter, the color and the sin of the Carnival have come again. The world for a day goes mad. It dons the jester's cap and bells. It seeks for pleasure and finds it not. It quaffs deep of life's sweetest, richest wine, and tastes naught but bitterness and gall, wormwood and death commingling!"

"The morrow comes. The Mardi Gras with its lights and painted glory has vanished like some gorgeous oriental dream. And the world stands in the cold reality of the relentless day! It throws aside the mask of frivolity to put on its conventional dress of everyday life. It yawns. It fully awakens. It reasons. And it is forced to cry out in its heart: What is it all worth? Vanity! It is all vanity and vexation of spirit!"

"Thus pass the mundane pleasures of this life! They pass quickly and leave only the ashes of despair behind! Not an ember of Christ-like happiness nor of peace remains. The world shudders when it creeps wearily homeward Ash Wednesday morning. The season of social festivity is over! Lent is at hand! The world shudders, for it hates penance, it hates mortification. Lent is a synonym for penance, for mortification, for prayer! The world cannot understand. It is blinded by the golden mist of temporalities.

"Let us hope such will not be the case with the Catholic world. For the non-Catholic world and for those Catholics who are disloyal to their religion, Lent means the withdrawal from pleasures which it cries it must have. It cannot but hate penance, for penance crucifies the flesh. That flesh which it clothes in fine linen and rears so tenderly. Lent can only present to such a world vistas of gloom and solitude.

"Lent for the sincere upright Catholic world is a precious time of salvation, the 'nunc acceptabile tempus!' It means the time of regeneration, a catching-up in the race for the supernal goal—Heaven. It means a preparation for the grand, glorious resurrection of the Easter dawn.

"The Catholic worthy of his faith will think on his defects and failures. He will study how to amend. He will make reparation of things legitimate. He will do penance. He will bewail his sins and rise above them. He will cast them from him. He will don the raiments of Christ's dearest love.

"He will meditate on that Man who was made humble with the humble; Who was ranked the lowest of the low; on Him who embraced sorrow; on Him who knew sorrow as none has ever known it; on Him was God and made Himself man; on Him who loved men until the end extreme!

"In such a way will the staunch Catholic spend his Lent. He may be the business man—a man of the world—a man of wealth. But he will go to his office, remembering that Lent has come; and unseen by any save the eye of God, he will perform his acts of mortification.

"He is invited to a convivial dinner party: He begs to be excused. He does not smoke; he has simply given it up for the time. Novels? They are too trivial; he prefers more serious literature.

"Neither is such a man afraid to proclaim his faith publicly.

"'Come to the theatre with me tonight?' asks a friend.

"'We Catholics do not usually attend theatres during Lent,' is the unblushing, unabashed reply. 'We wish to do penance for our sins; we want to make some return to Christ for suffering and dying for us.'

"This is one of God's noblemen! He is a true brother of the Saints! He is treading the highways of truth. He is leading others to the feet of Jesus! And when the shadow of Mid-Lent gloom and darken into the blackness of Good Friday; when God's Church is mourning over her beloved Crucified, this man will bow the head and humbly confess his transgressions. He will promise to fall no more into his past defects.

"And he will arise with his Master and God! He will walk with Christ in the glory and the joy of the unspotted dawn of Easter Morn!"

Such is the spirit in which Lent should be observed by all of us; and yet how lenient and easy it is, compared to the old days!

"Ash Wednesday has, like Lent itself, lost much of its ancient austerity," says a writer in "Truth." In former ages this day was selected to expose in public penitence those sinners who were to be received and reconciled, or to partake the communion with the faithful on Easter Sunday; the priests, first of all, heard their confessions, and covered them afterwards with a shirt of hair cloth, or a sack, then strewed ashes upon their heads, sprinkled them with holy water, and recited to them, accompanied by all the priests, the seven penitential psalms.

Then they drove them from the Church with a crozier, and they were not received into it until Holy Thursday. The door was then shut against them, and the Mass of the faithful was then commenced.

During the whole of Lent the words of the Gospel were daily heard. God holds his court of forgiving mercy, and all are called upon to present themselves to seek pardon.

The Church has laid aside its colored ornaments; flowers are no longer seen upon its altars; veils envelop the form of Christ and the images of the saints.

This fast is of apostolical tradition, and it was authoritatively established by Pope St. Telesphonus, who lived in the time of Adrian, when several of the disciples of the apostles were still existing.

In our days the Church is full of indulgence, and has rendered this fast much more lenient to its children than it was in the former times. Two hundred years ago there would not have been found in any city in a Catholic country ten families who did not abstain from meat from Ash Wednesday until Easter Sunday.

If the butchers then sold some few pounds of meat for persons whose feeble health required it, they did so in secret, to avoid scandal. Towards the end of the eighth century eggs, cheese, milk, fish and wine were forbidden.

The Christians of former ages partook during Lent of but one repast each day, and this repast, from which all meats were excluded, was never eaten until after the Vespers—near night-fall.

The origin of fasting goes back to a very remote age; fasting is of almost as ancient date as grief. Abraham weeping for Sarah, Jacob weeping for Joseph, mingled fasting with their regrets and prayers. Joshua and the Elders of Israel remained prostrate before the ark from morning until evening, without taking food. In all countries men, in their days of trouble and grief, have imposed upon themselves privations, in order to avert the scourges or sorrows by which they were threatened.

Lent is a commemoration of the fasting of our Lord, when He remained in the desert forty days and nights. He, who had never sinned, had surely no reason to perform penance; but

He had come to teach men to mortify their passions, and it was His will that each act of His life should be to show a model—an example for them to imitate.

In order to reach the great week—that week of suffering to the Son of God—Lent is a holy preparation. To celebrate Easter duly, we should be pure; we should take up our pilgrim's staff; we should be prepared for our long journey. The instruction we receive during the forty days teaches us that Death delights in surprising men and he takes pleasure to come like a thief in the night. The Christian is a traveler. The earth is not his resting place; his habitation is in heaven.

The Monitor.

THE FAITH AND THE SHAMROCK

Glad laughs the sun as he comes from the main,
Laughs as he spies his island gay;
Blithely he chases before him the rain
And beams in delight his brilliant ray
On the murmuring, joyful, unwearying play
Of glimmering streamlet and gamboling rill;
Thus for ages he has greeted St. Patrick's Day,
For the Faith and the Shamrock are twining still.
The lark is in love with the fruitful plain,

It prompts her hymn as she trills her way
In the azure sky that drops down the refrain;
And oft she alights by the fragrant hay,
Or in meadow besprinkled with flowers that say
Her welcome, and list to her chatter till
The sun sinks low—yet the lark will stay
For the Faith and the Shamrock are twining still.

The crafty red fox through the mellowing grain
Would range full at leisure—the warning neigh
Breaks quick on his ear, and in wrathful disdain
He darts like the light-flash—brought to bay!
Let them come, let them ride in their gallant array
To hunt him at morn with echoing shrill!
On his own native wold he will dare the fray,
For the Faith and the Shamrock are twining still!

O Ireland, loved Ireland, thou hast to this day
Thy beauties and joys, though diminished by ill,
That once were thy boast; may they rest with thee aye,
For the Faith and the Shamrock are twining still.

Genius

A man of genius is a king, crowned with superior powers, anointed and consecrated for a lofty vocation. He can command a homage that no other sovereign would dare to exact; his power extends over the grandest domain, the noblest portion of man's nature, his sentiments and emotions.

In the intellectual realms we find the empire of art, the kingdom of conscience, and the vast commonwealth of literature.

To the monarchs of the mind, the world renders an impulsive homage. We have often felt these strange faculties that people our intellectual nature and sometimes seem to pass beyond our own control, obeying the sceptre of some superior intellectual force. Sometimes, it is an orator, whose tongue the angel of genius has touched with the burning brand of eloquence, and our hearts quiver at the living fire of his words. Such an orator seems to have walked up the Sinai of inspiration, and returning, reveals his thoughts, wearing a veil of words, lest those who never reached that height might be dazzled by their radiance.

What a power oratory has ever proved! Macedonia owed her liberty not to her armed legions, but to the eloquence of Demosthenes. Rome was saved from the treachery of Catiline by the voice of Cicero. What neither military force nor sovereign authority could accomplish to quell the turbulent mobs in the days of French republicanism, was achieved by the eloquence of Samartine. The picture of that wonderful figure facing an infuriated populace is a study in the power of oratory.

To some, genius repeats the harmonies of brighter spheres. Whispers of these sublime strains the favored one perhaps gives to the world, but the full tones can be heard only by his own grand soul. But even in these whispers, what a power! How they lift up our hearts, until we seem to stand on the shore of the Golden River and catch the echoes from the other side where lie the many mansions of our Father's House. When joy or triumph defies expression in words, how expressive we find the language of music. Even sorrow seems soothed when we listen to the exquisite harmonies of Beethoven, Mozart, or Haydn. Their tone-poems shall be heard for ages to come, and the world at the last shall fall to sleep with the grand lullaby of some future Mendelssohn.

In painting, what marvelous creations genius has inspired. Age after age has stood in wonder before the productions of Raphael, Titian, and Correggio; and the glories of fairer worlds,

of which we can only dream, are made living for us. We stand before some creation of Raphael and say with the poet,

"I call that face the holiest revelation
God ever made to genius."

Sculpture, too, has her kings—Canova, Cellini, and the deathless Michael Angelo, who said of himself, "Rome shall never be without me."

"The hand that rounded Peter's dome,
And groined the aisles of Christian Rome,
Wrought in a sad sincerity;
He builded better than he knew,
The conscious stone to beauty grew."

It is said that when Angelo had finished his famous statue of Moses, it seemed to lack but the breath of divinity to live; and the artist himself, startled at its marvellous perfection, seized the hammer, and striking the knee of the great lawgiver, exclaimed, "Speak!"

Those to whom Nature tells her inmost thought, and who are appointed to reveal, in visible form the words, sentiments and emotions that are the unexpressed portion of all our natures—the poets—what a power, what a kingly domination has been theirs! Through ages they have ruled. Centuries have not quenched the fire of Dante or marred the beauty of Petrarch. Virgil and Homer have outlived empires. Each succeeding generation finds new wisdom and eloquence in Shakespeare.

Men of genius are consecrated to a lofty vocation; they gaze upon the inner courts of beauty, and they must reveal their vision to allure the prodigal world back to its Father's Feet.

Sometimes they have proved unworthy of their calling, and, in place of the pure flames that should ascend, they have burned strange and unholy fires upon the altars of their genius. But to the prophet of the intellect, who accepts his mission with a humble, though exalted fidelity, his labor is a light that guides a darkened world.

"One noble stroke with a whole life may glow,
Or deify the canvas till it shine
With beauty so surpassing all below,
That they who kneel to idols so sublime
Break no commandment—for high heaven is there."

M. E. H. R.

The Spirit of the Present Day

We may attribute the terrible European war now desolating the fairest lands of the old world, decimating her population, bringing unspeakable misery, not only on those immediately concerned, but in one form or another on the entire human race, to many and various causes.

We may say that it was the ambition of one power to pre-dominate over another ; that it was jealousy among the different races ; that it was mutual mistrust ; that it was the great struggle for world's trade, etc., that brought about the present lamentable condition of almost universal war, but all the various reasons alleged, whether taken singly or together, can never justify the thoughtful Christian in any conclusion other than that its responsibility must finally rest on that gradual drifting from the Spirit of the Gospel on the part of man, irrespective of nationality, which has been going on these many years.

Instead of growing in Christianity and friendly feeling towards one another the world has become one vast armed camp in which mutual mistrust reigns supreme. From the different nations, there have appeared now and then discouraging reports as to the progress of religion as well as the fact that many who formerly frequented Christian services of some kind, had ceased so doing, and were gradually lapsing into misbelief and infidelity.

With faith and the fear of the Lord disappearing from the human heart, old forms of Pagan enjoyments, and customs rapidly supplanted those of Christianity. As of old, every possible attention has been given the sensual side of human nature to such an extent that the spiritual or more promising side of the human being has for the most part been totally neglected.

The child has been raised without any certain notions as to his destined end or way. He has arrived at maturity without any moorings to which he might fasten his frail bark in the time of storm.

He finds himself in the midst of that mad rush after dress and pleasure ; he finds himself as it were dwelling in a humanly created earthly paradise, where a licentious dress, theatre, press and companions, give him freely all that earth has to offer. But like the Pagan life, it is a sensual existence with no hope of anything different in a future state, a life in which sensual pleasure became the sole object of his being. That a generation or two brought up in such surroundings has its telling effect on the world at large, cannot be denied. The universal ten-

dency has been to build for earth, and whatever has been done for the Eternal has been accomplished under the greatest of difficulties.

Amid the present day environments Christian education has had to stand practically alone. The State, and the weight of its population have been for the most part arrayed against the Church, in her heroic effort to stem the rising tide of human disorder surging against her throughout the world.

While a measure of success may have crowned her efforts, she has nevertheless been not unfrequently obliged to see her repeated warning and protests set at naught, whilst the world and myriads of her children rushed madly to their destruction. She has seen herself set aside by the nations whom she has made great as well as by her children to whom she has brought the honors of Christian manhood, only to remain a protesting but never a silent witness of their gradual lapse from their former high estate to all the degradation of Pagan life where bereft of the fear and love of God, unshackled from the laws of His sovereign domain, they have succeeded in bringing about the sad condition to which the world sees itself reduced this present day, a condition which gives no assurance of present or future happiness for the human race.

IN MEMORIAM

Her life was a vine, a beautiful vine,
That rooted soft by the road,
And every year it bore a leaf
Happily fair and good.
All patient, hopeful, loved it grew
A golden, rich emboss
Upon the precious lattice
of His ever-treasured cross,
Until it bloomed, oh, fragrant, sweet,
With charming, modest grace,
Then wilted in the sunshine
Of His dear and welcomed Face,
And dropping from the stem it fell
Where it was given birth,
It did not flower all in vain—
"Too rare a blossom for earth,"
God said, as in the petalled hue
He saw its worth, indeed;
He, tender, left to us its form,
And joyful took the seed.

M. G.

The Three R's and Another R

It was my privilege to visit recently some of the Parochial schools in New York city. New York is a city of big things; big schemes, big performances, big businesses, big pleasures, big virtues, big vices; but in all its big things one cannot but be profoundly impressed with the big work being done by the Catholic schools of that city.

New York in material bigness is bewildering; in its big vices (and this is true of all big cities, toward which there is ever a gravitation of evil) it is appalling. Crimes of the most desperate nature, vice of the most unblushing effrontery and horrid frequency, sociological conditions that are most disheartening, and socialistic tendencies that are most threatening; and all these in such big proportions that it bodes ill for the future.

The seriousness of the situation is not unrecognized, and many heroic efforts are being made to correct the evils; and yet with all these efforts the harvest of evil grows greater. The reason? Because these well intentioned philanthropists are merely treating a symptom and are not getting at the root of the disease.

The big problem of the future of the city and nation rests for its happy solution on the right education of its future citizens. It is a truism that men and women will be what they are trained. The evil conditions exist because the generation has been badly trained. The essential elements for right training have been left out of the schooling and formation, namely, moral and religious education.

The Church authorities of New York are not blind to this truism, nor are they slow to make provision for it. In the two hundred parochial schools of New York city there are about one hundred and fifty thousand pupils. Many of these parochial schools are superior to the public schools not only in the character of the Christian boys and girls whom they are sending forth to the world, but even in material equipment, in completer courses of study and scholastic training of its pupils. Last year the daily papers recorded the results of the famous spelling contest of Madison Square Garden, wherein competed representatives of all the schools, parochial and public, of New York; and in which contest the winner was a pupil of one of the parochial schools; and again is recorded the fact that in a competitive examination for a civil service position it was again a pupil from the parochial schools that was the winner in the con-

test. This is not at all surprising, nor is it of rare occurrence; these cases were simply made more notable by the magnitude of the contests, and the decided victory of the pupils from the parochial schools. We have a system in our schools, (mayhap in all parts of the country it is, not yet worked to its highest efficiency,) based on the highest philosophy and science, namely, the Christian philosophy, which alone provides for the education of the whole child, and not for mere fractions of him.

The results of our system are showing, even on the merely scholastic side. Many business houses are sending applications for the graduates of our grammar and high schools, declaring that the graduates from our schools have a greater efficiency in the elements of education, and in application, not to speak of their better trained characters.

But character building is the final test of education, as is admitted by the great educators of all the ages; and religious and moral training is absolutely indispensable to the right formation of character. In this respect our schools are receiving commendation from many educators outside the fold, who at one time were merely secularists in the matter of education, but who, viewing the conditions about them, are becoming convinced of the necessity of religious education if the state is to endure.

At a recent assembly of prominent men of all religious persuasion, including such men of national prominence as Cardinal Farley, Mayor Mitchell of New York, Jacob H. Schiff, Alton Parker and others, Dr. John Finley, State Commissioner of Education of New York, made quite plain how strong was his conviction of the necessity of religious education, when he addressed Bishop Hayes, in whose honor they were assembled, and begged of the Bishop to send religious teachers into the public schools. "Most of my life I have been a mendicant friar," said Mr. Finley. "By that I mean a college president. Most of my life I have had to beg, but I am glad to say that I have begged not for myself but for others. I once got \$2,000,000 out of the Board of Estimates, but could not raise the price of a car fare, and had to walk from City Hall to Astor Place with only three cents in my pocket." Turning to Bishop Hayes, Dr. Finley said he appeared once more as a mendicant to beg of him three things. He appealed to the Bishop to help him in the matter of inculcating American ideals and American traditions among the school children of the state; and also to assist in stamping out religious controversy in connection with public education.

"How much more profitable it would be," he continued, "if all the children in the State could have such religious instructions as their parents desire. To this end I would like to ask you, like Barnabas of old, send your monks into the schools."

Convent Inspection Bill

BEFORE THE MAINE LEGISLATURE

Bill recently withdrawn for Judiciary Committee of Maine House of Representatives, Seventy-seventh Legislature, House No. 101.

HOUSE OF REPRESENTATIVES, Feb. 9, 1915.

Ordered, That five hundred copies be printed and that the same be referred to the Committee on Judiciary.

Committee on Reference.

Presented by Mr. Tobey of Eliot.

STATE OF MAINE

IN THE YEAR OF OUR LORD ONE THOUSAND NINE HUNDRED AND
FIFTEEN

AN ACT to provide for the inspection of all public or private hospitals, reformatory homes, houses of detention, convents, asylums, sectarian seminaries, schools or institutions, by the commissioners of the county in which such institutions are situated, by the grand jury thereof, or by any person or persons appointed by a judge of a court of record, upon a petition signed by twenty persons of said county.

Be it enacted by the People of the State of Maine, as follows:

Section 1. That every private and public hospital, reformatory home, house of detention, convent, asylum, sectarian seminary, school or institution, shall be open at any and all times to the inspection of the commissioners of the county in which any such institution is situated, the grand jury thereof, or to the inspection of any person or persons duly appointed by a judge of a court of record in the said county, upon a petition being presented to him requiring the same, signed by twenty citizens of said county.

Sect. 2. It shall be the duty of each and all county commissioners to visit, unannounced, every private or public home, house of detention, convent, asylum, sectarian seminary, school or institution once every four months, to note the conditions and treatment and to receive the complaints of the inmates thereof.

Sect. 3. It shall be the duty of the county commissioners to file a full and complete report of the results of the inspection of the above institutions in the court of common pleas of the county, and publish the same in two daily newspapers of general circulation, the first day of the month of January and July of each year.

Sect. 4. Any commissioner or person appointed by the court, for violating any provision of this act, shall be deemed guilty of a misdemeanor, and on conviction shall be punished by a fine of not less than \$100 for the first offense, and \$500 for any additional offense.

Sect. 5. Any official, agent, employe, or other person, refusing to permit, or interfering in any manner with the inspection of any such private or public hospital, reformatory home, house of detention, convent, asylum, sectarian seminary, school or institution, by the county commissioners, the grand jury thereof, or any person duly appointed and authorized by a court or record in accordance with the terms of this act shall be deemed guilty of a misdemeanor and shall, upon conviction, be punished by a fine of not less than \$500 and six months' imprisonment for the first offense, and for each additional offense not less than \$1,000 fine and imprisonment.

Petition attached to House Bill No. 101.

H. G. Emery	Wilbur Rogers	G. W. Raitt
H. H. Williams	Norman J. Raitt	Willard Raitt
W. H. Morgridge	James A. Coleman	Frank E. Worster
R. C. Simpson	Phillip G. Furbish	Frank J. Hooper
George R. Nixon	Harold V. Furbish	Horace Stacy
J. L. Freye	Clifford E. Junkins	W. S. Hodgdon
O. A. Morgridge	Eugene Junkins	W. C. Furbish
C. A. Raitt	Elmer E. Junkins	C. B. Gale
George E. Stacy	Arthur Raitt	E. W. Rowe
F. L. Morgridge	C. L. Furbish	C. C. Raitt
John Raitt	J. Furbish	B. R. Merrill
R. B. Martin	T. W. Boyce	Fred C. Pierce
C. S. Pierce		

"CONVENT INSPECTION BILL."

Our Maine Legislature has been favored with the same bill which has been presented under the auspices of those anti-Catholic Societies, commonly called the "American Convent-teers" and "Guardians of Liberty" to the Legislatures of several other States, now in session.

The bill has been given wide circulation in the notoriously filthy sheet, the "Menace" which subjoins the following request: "Cut out the above bill, mail it to your Representative and ask him to introduce this or a similar bill at the very next session of your State Legislature. Get behind this movement."

Finding that his bill did not command very substantial support in our Maine Legislature, the petitioner availed himself of the permission accorded by the honorable members of the Judiciary Committee to withdraw his bill.

Our Maine people as a whole have small patience with any measures of this nature, and while there may be quite a few mis-informed or ill-guided citizens who are always ready to seek flaws in the Catholic Church and her work, we have reason to believe that their number is not large, and that many of those behind a move of this nature would not wish for a moment to have the public know that they were identified with it.

Eliot, a small town situated on the extreme southwestern border of our State, does not possess any Catholic population to speak of, and the chances are that many of the names appended to this petition are those of people who know little or nothing of the Catholic Church, but for purposes like those advocated by the Menace, knowledge or certain facts are not necessary. All that is required is something on which one may ground a suspicion as was the case of an entirely unwarranted attack on a West Virginia Catholic priest.

When called on to prove the truth of their assertions before a non-Catholic jury, the Menace proprietors were unable to show any proof, and had to admit that their base accusation had no other foundation than an unsigned letter, and were consequently condemned to pay damages to the amount of \$1500.00, a sentence with which they have since complied.

In connection with this matter we are pleased to quote a well written editorial from the "Catholic Register," a paper published in Kansas City, Miss.

Commenting on this successful damage suit brought by Father Rossmann against the Menace, the Register of recent date says:

"A DARING ADMISSION.

Among many discrediting admissions made by the publishers of The Menace none was more discouraging to their attorneys than Marvin Brown's acknowledgement that he frequently published slanderous attacks on priests and sisters with no authority for them beyond anonymous letters.

It is hard to conceive a more cowardly or contemptible method of attacking the reputation of a man or woman. To circulate evil gossip with a motive of injuring some one is bad enough, but to send unsigned communications through the mail with the purpose of defaming people is an indication of a criminal

depravity not unlike that of the prisoner. The law may draw its distinctions but in point of morals there is not much choice between the hidden assassin of character and the murderer who uses deadly drugs.

Charity would suggest that the writer of an anonymous letter is of a disordered mind or of a spiteful nature so perverted by meanness of spirit as to prove the lack of mental balance. In any case it does not absolve the party who would use such a weapon against his fellow man. In commenting on this point in the testimony of Mr. Brown, Judge Van Valkenburg thus instructed the jury: "He could furnish no testimony as to the authorship of them. Many of them I believe in the opening statement of the counsel were said to be anonymous. Of course unauthorized and unknown communications, and more emphatically one which is signed anonymously, where the writer does not give his name to the matter sent out, cannot be accepted or received by any prudent person as justifying reliance thereon."

Marvin Brown admits he resorted to this vile and discreditable method of trying to injure men and women who were strangers to him. They had done him no harm; they were honored and respected in the community in which they lived. Yet this man solely for money used these letters to try to ruin them. His admission was a climax of a story of unparalleled dishonesty and unmanliness."

BEFORE THE TEXAS LEGISLATURE

THE CONVENT INSPECTION BILL BEFORE THE TEXAS LEGISLATURE.

When this bill was introduced for the consideration of the Texas legislators, Governor Furgerson appointed a commission, all the members of which were Protestants, to examine and report on its merits. After having gone over the proposed measure carefully, these gentlemen made the following recommendation:

"A bill, or bills, of similar import to House Bill No. 65 has or have been from time to time introduced in many State Legislatures. To the credit and sanity of these Legislatures, be it said that so far it has met with favor in none of them. In this bill as in its predecessors, is concealed the cloven hoof.

"To enact a law providing that upon the petition of twenty persons, an inspection of reputable institutions could be made by the County Commissioners would be bad policy and would introduce a principle and precedent in legislation that could but result in promiscuous meddling without providing a single safeguard to good society.

"Reputable institutions, such as private hospitals, reformatory homes, convents, asylums, sectarian seminaries, etc., are subject and open to every kind of inspection that due regard, efficiency, cleanliness and sanitation could properly require or demand. But aside from this fact, this particular bill is veiled wittingly or unwittingly, to encourage a vicious and unwarranted anti-Catholic sentiment in the American State.

"This Republic was founded, in the wisdom of the fathers, upon the principle that America should forever remain a harbor of refuge for the oppressed of every land; the home and citadel of religious and political liberty, sustaining and perpetuating a Government where every citizen could worship God after the dictates of his own conscience and uninterruptedly enjoy the rights of property, religious and political freedom and the pursuit of happiness.

"We respectfully recommend that the bill be not passed."

BEFORE THE MASSACHUSETTS LEGISLATURE

THE CONVENT INSPECTION BILL BEFORE THE MASSACHUSETTS LEGISLATURE.

It is indeed surprising, in this day, and in a State where Catholics are so nearly in the majority, where a Catholic Governor has been twice elected and where so many prominent positions of trust are filled by children of the Church, that we should be called on to witness the scenes enacted on the occasion of the public hearing accorded House Bill No. 952, otherwise known as the Convent Inspection Bill.

That the Bill was entitled to a hearing, no one will deny, but few would hardly expect or even look for the mass of venom emitted against Catholic Institutions by such advocates of the now famous measure, as Mrs. Susan Stevens, Miss Dorothy Nichols, Miss Martha A. Lewis, and others. That a woman should come before a public hearing, and characterize the House of the Good Shepherd as "Hell-holes" and the State Board of Charities as the "State Board of Cruelties" is indeed strong language clearly showing as it does the limit to which many will go in their opposition to things Catholic.

That Catholics should come to the defense of their institutions is not surprising, but it is especially consoling on occasions of this kind, when the spirit of fairness so common to the American people finds utterance on the part of one who while not agreeing with Catholics in manner of faith, is yet very willing to give them that justice which is theirs. Such was the

case with Rev. A. A. Berle, a Congregational minister whom the Pilot reports to have spoken substantially as follows:

Mr. Chairman, I won't occupy the attention of the Committee but a very few minutes this morning, and will read most of what I wish to say. With the principle of the separation of Church and State, nobody can have any quarrel under the constitution of this State, or the United States, but in opposing this legislation I want to state that I yield to nobody in my devotion to that principle. But in advocating that doctrine I am also a believer in justice and truth, and most emphatically protest against making a political issue of the religious affiliations of nearly half the population of this State.

Strip all the arguments which have been offered here in support of this legislation and several things remain as the irreducible minimum.

The first is, this issue has not arisen from natural sources. It is the result of the agitation of a secret, political organization, which exists for the purpose of creating antagonism against the Roman Catholic Church as such, on the ground that every Catholic in this State acts in public affairs simply as a Catholic. That statement was made on this floor, and I hold that it is a libel against thousands of patriotic and high minded people of this Commonwealth to say that when they act politically the first thing they ask themselves is whether a man is or is not a Catholic. Doubtless, there are such persons, but there are also such Protestants, and neither class, as I believe, represents the vast body of either Catholics or Protestants.

NO CATHOLIC AGGRESSION.

Nobody stated here during the addresses in favor of this bill a single instance of aggression on the part of Catholics in this State at the present moment which calls for legislative action. On the contrary, it was shown here while millions have been given to Protestant bodies in this State, that is, non-Catholic bodies, the paltry sum of \$52,000 has been given to Catholic institutions. That the trend in this State is against giving any money to any institution, not under public control, is unmistakable. If we must go into this business let us please have grants to which not a single human being Catholic or Protestant can object, namely, the sure democratic principle, no public money for any institution not under public control.

Mr. Cross has pointed out with clearness and force that in some appropriations for institutions under private control, the Legislature is bound for ten years in advance. Nobody can bring forward a single, sound argument for binding the people of this Commonwealth for ten years in advance in favor of any institution not under public control, and my private opinion is, Mr. Chairman, it ought not to be done for any institution under

public control. Who can tell what the conditions in this Commonwealth will be in any kind of an institution ten years from this minute? That is a much more immediate question than the sectarian question.

I protest with all my might against setting Catholic and Protestant neighbors and friends against each other through secret, political organizations, thereby furnishing a sound and intelligible excuse why Catholics should themselves similarly organize secretly for political reasons.

WORK OF EXTREMISTS.

Now there will always be extremists, but it is not for the Legislature to yield to either of the warring factions, whether they represent one class or the other. While this Legislature has been hearing these protests against the Catholics, Congress has been hearing protests by Catholics against the misrepresentation of their faith. Both want the law invoked against pugnacious and irritating people on the other side. This is not the purpose of law making. When something intelligible occurs, and there is nothing before the Legislature at this moment that provokes naturally this kind of demonstration, not a solitary thing, but when something intelligible occurs that calls for decisive decision of the people, the Commonwealth may be relied on to respond to the need.

But I believe it will not and I believe it should not take any action at this time, when a great and faithful body of our fellow citizens will feel rightly or wrongly they are being made the subject of special attack in this fashion.

I don't believe, personally, that the Catholic Church in this State is a political unit. I do not believe it lies in the power of any church of any name to make a political unit of all its members. And because I do not believe this I have no fear of Catholic domination in this State. People with historical sense must remember, (I am a Congregationalist), and I can remember different history of this Commonwealth, when we had Church and State, and when the Congregationalist Church was the established religion of this State, and a sorry story it is. And there is no man knows the history of this Commonwealth but knows what a pitiful story it has. You heard arguments of it the other day when a Baptist gentleman told you how Roger Williams had to flee in order to establish the Commonwealth of Rhode Island.

I want you to remember that nobody with an historical sense but knows that Catholics in this State have had to fight for recognition, and even tolerance, and in some circles, Mr. Chairman, they haven't received either of these yet, no matter what their merits are, and what their abilities happen to be. It is worth more in fairness and justice to recognize that fact, and

the man who sets people against each other on account of the religion they profess and love is not a good citizen of this Commonwealth, and I don't care what he pretends to be, Catholic or Protestant. I believe that most of the fear of such political domination in this State and the Republic is a foolish fear, and I think I know the history of that Church and Christianity too. It is reasonless fear which brings these things into the foreground of the stage of the world's life.

If you must legislate, I hope you will legislate in such a way nobody can truthfully say you had in mind, or anybody had in mind any attack on any branch of our fellow Christians, and most of all I hope you will deal, if it can be done, a smashing blow at the political scavengers who set good men by the ears by making capital of the sweetest and dearest affairs of the human heart.

Commenting on the Bill, the Boston Transcript has this to say:

"Every Legislature is called upon to consider proposals for legislation doomed to defeat. Among these perennials is the so-called sectarian amendment. Parts of two days were devoted this week by the Committee on Constitutional Amendments to the hearing on this proposal, and next week the committee will meet in executive session to decide upon the character of its report.

"Irrespective of the report, this proposal is sure to be defeated in the House, and a similar fate awaits it in the Senate. A two-thirds vote is required upon a constitutional amendment, and the sectarian amendment will not command that strength in either house. With this vote the shadow of sectarianism will pass until next session.

"Many good people have been deceived regarding the effect of, and the necessity for, this proposed amendment, which was fathered in the first place by an ex-secretary of the A. P. A., and the agitation for whose enactment is today splitting the Republican party.

"By Article 18 of the Amendment to the Constitution, the appropriation of any part of the public school fund 'to any religious sect for the maintenance exclusively of its own school' is specifically prohibited, and we have the unanimous opinion of the Supreme Court that there can be no misunderstanding of the plain mandate of the organic law on that point. But the same court held that there is, however, no constitutional prohibition against appropriations for higher educational institutions, societies or undertakings under sectarian or ecclesiastical control.

"In the earlier years of the Commonwealth many thousands of dollars were appropriated for various institutions under Protestant control. Happily that practice no longer exists, and today we know of no church institution, Protestant or Catholic, which

is seeking State aid. The amendment proposed is anticipatory legislation and as such is bitterly resented by the Catholics.

"We believe the vast majority of the people of the Commonwealth, regardless of religious affiliation, heartily favor that absolute separation of Church and State which accords with the present practice of refusing State aid to any sectarian institution. In the light of that fact we see no reason for offending a large body of our population by resorting to anticipatory legislation, lest at some future time they may vote to do exactly what their Protestant brethren in earlier years did."

CONVENT INSPECTION BILL

Anent the general effort on the part of the resurrected A. P. A. and other kindred organizations to have enacted by the Legislatures of our various states a law which will throw convents and other religious institutions open to the inspection of any body of men that may according to said law band themselves together for that purpose and demand entrance at any hour of the day or night, America has this to say: "Why do Catholics object to convent-inspection bills?" This question usually put in bad faith, comes as a rule from the vulgar, or from the benighted denizens of the backwoods who still believe that the revelations of the notorious Marie Monk are true.

Occasionally, however, the question is asked in good faith. To those it may be answered, that convents, and similar institutions, in-so-far as they are recipients of a public trust, readily submit to examination and as a matter of fact such examinations are common.

Their private affairs, however, are their own, just as yours are. If a Catholic institution received public funds for services rendered, no one objects to an auditing of receipts and expenditures, by the proper authority. If it receives the community's wards from the courts, it makes regular reports upon the care given these unfortunate children, and their progress. Further examination, touching the private concerns of the community, is of no concern to the public.

Hostility to the Church and her institutions, the offspring either of unspeakable ignorance, or of a heart saturated with vileness, is responsible for the "convent-inspection bills which, from time to time, appear before State Legislatures."

The Importance of Diocesan Papers

A Pastoral Letter by Bishop Morris, of Little Rock, Arkansas, whose official organ is "The Southern Guardian," is most valuable at the present time for the emphasis it lays on the duty of priests and people to support their Diocesan papers. The Diocesan Organ, in its first inception, was the fruition of the idea that it should develop into a bond of union between clergy and laity in the diocese as well as to bring about a good understanding between Catholics and non-Catholics; to be a potent auxiliary to the pastors for the presentation and explanation of Catholic doctrines and at the same time an efficacious means for the dissipation of prejudice and bigotry; but above all, a potent force to vitalize the Catholic spirit in the diocese and to give Catholic life, sentiment and opinion a share in the discussion and solution of modern problems commensurate with the history and traditions of the Church. The Bishop is very emphatic on the need of the duty of the clergy to second his efforts to secure adequate support for the Diocesan paper. In order that the principles of Catholicism should become better known to our non-Catholic fellow-citizens than they are at present, the Bishop suggests that Catholics who have the means to subscribe for an additional copy of the paper should do so on renewing their subscriptions, and have it sent to some non-Catholic neighbor.

Conditions in Philadelphia City and Little Rock, Arkansas, are dissimilar, in many ways, we may easily conceive, yet there are points where the differences are only in questions of degree, not of kind. We have here what they have there—the lurking, watchful proselytizer, waiting for opportunity to get hold of the young—especially the young of the foreign-born family—to wean them away from the old faith—the faith of their parents and progenitors, and make the history of their religion and their race a blank, as though it were something not to be proud of, but something discreditable that had best be consigned to oblivion for all time. The Pastoral on this point is forcibly logical. It says:

"There are Catholic families in Arkansas whose mother tongue is not English, and it is quite natural that they should enjoy books and papers printed in their native tongue, but they must remember at the same time that the generation of children

which is growing up in the bosom of their families will have an English-speaking environment which must of necessity impress itself upon their lives and habits. If matters hostile to their religion and to what their religion stands for are constantly brought before them by papers in English dress, unless we have a medium to oppose this insinuating and inimical literature we must entertain great fear of being able to preserve the faith of our children and to hand it on to the next generation. There must be some practical way of opposing infidelity and anti-Catholic propaganda, and in this respect nothing outweighs the printed word as a stimulant to mind and heart and a direct way of creating and molding public opinion."

We must not lose sight of the very determined efforts that were made to lure young Italian residents in Philadelphia into attending Presbyterian edifices, tricked out to resemble a little Catholic church building. Eternal vigilance to baffle wolves in sheep's clothing is an absolute necessity of the Church in America.

Catholic Standard and Times.

THE POET

Most Godlike man of men! upon thy heart
 The sorrows of the world are written deep,
 "Behold," thou sayest, "unto those who weep
 An all-embracing hope do I impart;
 Yea, and the same wild winds around us sweep
 Which scathe my life, and lull them into sleep."
 Ah, poet, is it not thy chosen part
 That storms shall rage forever where thou art?
 Thou seekest Love undying and dost know
 How it shall come to all beyond the strife,
 But thou must bear thy cross, and it shall be,
 That when thou wouldst lead men where calmly flow
 The sacred waters of eternal life,
 Their doubt and scorn shall be returned to thee.

E. R. L.

"It springs up perennially, that mooted question, 'Longfellow's attitude toward the Catholic faith,' and admits alas! of but one solution. Picturesquely, the forms, ceremonies and traditions of Catholicity appealed to the poet's poetic temperament, his love of the beautiful; fundamentally, the poet's *conscience* would not allow him even to accept a decoration from a Catholic prince; nor had he any belief in the certainty of a future life."

K. of C. Investigations

THREE CAUSES ASSIGNED FOR PRESENT ANTI-CATHOLIC PREJUDICES.

Chicago, March 8.—The Commission on Religious Prejudice appointed by the Knights of Columbus at their supreme convention in St. Paul in August, 1914, ended a two days' executive meeting here yesterday. The following attended:

Colonel P. H. Callahan of Louisville, chairman; Albert G. Bagley, Vancouver, B. C.; Joseph L. Scott, Los Angeles, Cal.; Joseph C. Pelletier, Boston; Thomas A. Lawler, Lansing, Mich.

Colonel Callahan gave out the following statement:

The Commission has been investigating the philosophy underlying the waves of religious bigotry with which the country is visited from time to time. We are gratified with the magnificent support being shown by the general press throughout the country in condemning bigoted publications and their supporters. As a result of this investigation, the commission has reached the opinion that these bigoted attacks made upon religion come largely from three classes:

First—Those who fail to appreciate the constitutional provision regarding freedom of religious worship or to understand the belief of those professing a religion other than their own.

Second—Those whose purpose is to destroy not only the Catholic religion, but all religion and all duly constituted government.

Third—Perhaps the worst class comprises those who, despite their expressed motives of high purpose, are actuated solely by sordid mercenary considerations.

The commission invites the coöperation of societies and organizations of all religious beliefs to the end that the constitutional provision regarding freedom of religious worship may be understood and upheld.

The commission will request the Postmaster General to make a public statement regarding his position on the exclusion of non-mailable matter in view of the decisions of the United States courts, apparently overlooked by him in his annual report.

Sprague's Journal of Maine History

We beg to acknowledge, as we go to press, the excellent February number of Sprague's Journal of Maine History, which offers as a leader, a most interesting article, by the Editor, John Francis Sprague, on the Life and Work of Colonel John Allan, Indian Agent, for Maine Indians during the Revolution.

Colonel Allan occupies an important place in the early Catholic history of our State, in as much as his efforts were largely instrumental in procuring missionaries for our Catholic Indians. Though not a Catholic, Colonel Allan recognized the longings of the Indians for their beloved Black Robe. Many years had now passed by, since the missionary was a familiar figure among them, but his memory had endured, and the teachings of our holy religion remained fresh among the Indian children of the Church, who were not slow, once they had experienced Colonel Allan's fairness, to express the wish closest to their hearts, during many long years, that he should do his best to facilitate the coming of a priest.

Colonel Allan at once placed their petition before General Washington, and John Carroll, then Vicar-Apostolic for all the Catholics residing in the American Colonies, with the result that the Rev. Father de la Motte soon came and took up his residence at Machias.

In Vol. II, No. 5, of our Diocesan Magazine, will be found several of Colonel Allan's letters which were copied from the originals now preserved in the archives of the Archdiocese of Baltimore.

Mr. Sprague's interesting article shows research, is well arranged, and should be a valuable addition to this eventful period of our history. To Catholics, Mr. Sprague is no stranger. Many have read with interest his life of Father Rale, as well as his other contributions from time to time on the Catholic History of our State.

There are many interesting features in Mr. Sprague's Journal, which should make it valuable for the future historian.

Life of Cardinal Cheverus

FATHER CHEVERUS IN EXILE.

The first thought of John de Cheverus on arriving in England was to find the means of earning his livelihood. Even though his resources were limited to about 300 francs, and he found himself among strangers, of whose language and customs he knew nothing, he did not for a moment despond or lose his confidence in God.

Although the English Government in its generosity offered to assist him in common with other exiles, he felt there were others more deserving than he, hence he did not hesitate to reply: "The little that I have will suffice until I shall have a slight knowledge of the English language, once I have accomplished this I can easily earn my living even should I have to do manual labor." For the time being he devoted all his energies to the acquisition of English. Constant application, together with his natural talents, enabled him in the short space of three months to attain that mastery of the language which was sufficient for teaching French and mathematics in a boarding school.

It was in the month of January, 1793, that he began this work in a protestant seminary where he had to encounter all the anti-Catholic prejudices of his day. The director, a protestant minister, suspicious of a Catholic priest's good intentions, watched his new professor day and night with the result of never being able to detect the smallest fault. It was not long before the Rector gave him his entire confidence telling how closely he had observed both his public and private conduct and how he had been edified with his exemplary life. Fr. Cheverus' surroundings while in this school were ever afterwards most agreeable; here everything seemed to contribute to his happiness; here he had without extra cost all the necessities of life. This one fact made it possible for him to assist not a few of his fellow exiles and gave him the opportunity of exemplifying the Gospel maxim—"It is better to give than to receive," for he had long been accustomed to denying himself whenever possible that he might have more to give others. The house also afforded him a most excellent opportunity for learning English, here there was no other language spoken; here he perfected himself more and more by practice, learning the words, their uses and expression; here from day to day he enjoyed the charitable corrections of his well disposed pupils.

A year amid these happy surroundings soon passed by giving to our young exile that correctness of expression and finish of style not often found. But John de Cheverus sought something more than perfection in his knowledge of the English language. If he devoted himself so assiduously to its mastery it was because he saw in it an outlet for his zeal and one of the greatest means whereby he could advance the interest of religion and the church. In fact he was not long in making Mgr. Douglas, the Catholic Bishop of London acquainted with his progress, and obtaining his permission to perform the exercises of ministry among the Catholic people of the English metropolis. Bishop Douglas very gladly gave him faculties and authorized him to care for several nearby families who had heretofore been deprived of the consolation of their holy religion. Father Cheverus went to them and offered to be their Chaplain, to hold services for them on Sundays and holidays of obligations. He found them overjoyed. The following Sunday arrangements were made for Mass and our zealous missionary had the opportunity of delivering his first instruction in the English language. Naturally anxious to know his success, he asked one of the congregation what he thought of it. "Your sermon," replied this simple man, "was an exception to the general rule, we did not need a dictionary to follow you." John de Cheverus thought far more of this criticism than he would of the praises of a learned man. In the last years of his career he used to frequently bring this incident before his priests in order to show them that the great value of preaching lies in the delivery of matter easily understood by all even to the most illiterate, and that consequently all technical expressions requiring the assistance of a dictionary should be forever banished from the pulpit, because being understood even by an uneducated woman is better than all the praises of a learned academician.

Encouraged at his first attempt in English John de Cheverus continued to preach and teach catechism with the result that his ever increasing congregation soon exceeded the limits of his small room and caused him to undertake the opening of a regular chapel.

This was no small undertaking for a poor and exiled priest, but so great was the coöperation on the part of his people and the zeal which he manifested that the work succeeded far beyond their fondest hopes, for not only were they able to provide chapel accommodations but they even went so far as to arrange and equip a home for their priests. The Bishop of London as soon as he learned the results of Apostolic zeal wished to come and bless the new chapel, showing thereby not only interest in the work, but also the high esteem in which he held its founder.

Fr. Cheverus now judged it best to leave the boarding school where he had been giving lessons since his arrival in England,

and take up his abode in his new quarters where he thought he could do more for the honor and glory of God and the salvation of souls than he could by teaching; but when he came to take up his residence near his chapel, and finding his home too large for his personal use, he at once asked several ecclesiastics to come and share it with him deeming himself fortunate in being able to join this last kindly act to his many other charitable works.

But he had hardly begun to reside in his new home ere a rich English nobleman who had already learned of his many and estimable qualities, came and besought him to undertake the education of his son, especially in algebra and geometry. In accepting the position of private tutor Fr. Cheverus saw that it would not in any way interfere with his priestly duties, and that it would at the same time afford him more abundant means for doing good to others. His days were now pleasant ones, filled as they were with noble deeds. The English Lord who had learned to know his son's preceptor, left no stone unturned in his effort to attach the learned yet humble French priest to the fortunes of his household, even going to the extent of offering to bestow on him a most generous annuity. But strange to say all these happy surroundings did not seem to appeal to John de Cheverus who saw in them little save a drifting away from the example of Christian poverty left us by our Saviour, if not a menace to the piety of his priests.

"I was too well off for a priest," he used to tell his friends, "for I seemed to live only amid pleasures." At the same time he began to feel that there were already too many priests in England, that many other parts of the world to which the tidings of salvation had not yet been carried, whose benighted peoples still sat in the shadow of death and misbelief. Would they not one day rise in judgment against him for having remained amid such pleasant and agreeable surroundings, where there were already so many means of grace, whilst they remained neglected and forgotten?

John de Cheverus was not long in making known his anxieties on this point to the Bishop of London, Mgr. Douglas, who replied—"Yes, I know there are already many priests in London, but the trouble is there are too few like you, try to remain with me." This consoling response did not, however, bring peace of mind to our zealous young man in whose heroic soul the missionary fires of conquest for God had already begun to burn brightly. An opportunity soon came. The authorities at Cayenne were about to open a college; everything was in readiness; all were awaiting the coming of a superior; but it was most essential that he should be prudent, a strong man, filled with zeal and well versed in literature. Of all considered M. de Cheverus seemed to be the best adapted for the position which was accordingly offered him. To obtain his acceptance

many arguments were used, among which he was reminded of all the advantages and blessings that would come to the cause of religion from the successful establishing of this great seat of learning.

The young priest asked for some time to consider the question, but the longer he reflected the stronger became his conviction that God had not destined him for a college life. If as was true he loved literature, it was only as a recreation from his more serious studies but not as it were to be his life work. Divine Providence doubtless had other designs on this worthy priest, for had he accepted the position offered he would have probably shared on the very threshold of his career the sad lot which shortly befell the devoted faculty of the College of Cayenne. Nor is it hard to see that the same hand of Providence snatched him from the midst of certain death which should inevitably have been his, had he been left to his own resources.

The Bishop of Dol, Mgr. de Herc , had just named him his Vicar-General so that he might have his valued assistance on the dawning of better days which would permit their return to France. At first Fr. Cheverus saw in this appointment only an evidence of attachment on the part of a Bishop whom he venerated and held in highest esteem. Shortly afterwards, however, a party of exiles unfortunately decided to return to France. Mgr. de Herc  felt it his duty to accompany them back to his diocese where he might administer to all who might claim his services. As Vicar-General Fr. Cheverus deemed it his duty to join the party, so he at once asked permission of his Bishop to visit his native land. "No," replied the venerable Prelate, "I am an old man, and can therefore well risk the few years that yet remain for me on earth; but you are in your youth, and I believe that I would be unfaithful in my duty to the church were I to permit her to be deprived of the long and faithful services which it is possible for you to render her." Personal danger never had any terrors for John de Cheverus; in the strongest language he exclaimed: "Mgr. de Herc , you have been a father to me, it is the duty of a child to follow his parent even in the midst of most threatening dangers—I feel that I should go with you." In the presence of such intrepidity it was necessary for the saintly Bishop of Dol to be most positive. "If you come," said his Lordship, "you will at once cease to be my Vicar General, I shall take your title from you. I wish you to remain, if we succeed I shall at once call you to our side." There was nothing left for Fr. de Cheverus but to obey, yet only one who knew him intimately can understand what separation from the venerable friend of his youth cost him and how his heart was torn with emotion when he learned the fatal issue of the expedition which terminated in the massacre of about all its members including their sainted Bishop.

In the face of so evident a manifestation of Divine Providence Fr. de Cheverus felt more than ever obliged to consecrate to the service of God all the days of a life which had been so miraculously preserved; and with this purpose in view the desire to be the means of conveying the mysteries of our holy faith to the lands of unbelievers grew stronger day by day. In the midst of these consuming thoughts there came to him a letter from his former professor at the Sarbonne, Dr. Matignon. This estimable priest so noted for his piety, learning, zeal and prudence, for all those endearing qualities so apt for gaining the heart of his people, was now pastor of a Catholic church in Boston, a position to which he had been appointed by Bishop Carroll of Baltimore, then ordinary for the whole United States. Fr. Matignon was then the only priest in New England, so that in addition to the few Catholics then living in the Puritan Metropolis he found himself charged with the spiritual welfare of all the isolated families wherever they might be, here or there throughout the New England states. The care of the souls of the Catholic Indians on the Penobscot and at Passamaquoddy was also his.

This vast field was far beyond the forces of any one man. For in addition to the long and tedious journies wherever the path of duty might call him, he had to contend with that anti-Catholic sentiment so common among the various sects of his day, which seemed to be filled with an intense hatred against what they called papal pretensions. Dr. Matignon felt that this burden was too much for him—but where could he find some one suitable to share it with him? That was the question more easily asked than answered, especially since he would have to live in the midst of a hostile population. It was not easy to find a tactful priest, one whose endearing qualities, whose amiability of character, whose profound learning would dissipate groundless prejudice and win the hearts of a misinformed people. Careful reflection convinced Father Matignon that John de Cheverus was the man best suited to face the delicate situation then confronting the church in New England. He remembered the talented young man who used to follow so carefully his lectures at the Sorbonne, recalled with pleasure his many amiable traits of character and decided to write him without delay. This was in 1795. In a long and interesting letter Dr. Matignon dwells on the importance of this abandoned mission, speaks of the isolated Catholics in danger of losing their faith, mentions the well disposed Indian tribes, endeavoring so far as possible to show the young priest how there was here a vast field in keeping with his well known zeal, and how his services would here be perhaps more useful to the church than in any other part of the world.

Great Growth of Schools, Churches and Seminaries

COMPILATION OF OFFICIAL FACTS AND FIGURES
FROM DIOCESES OF UNITED STATES.

There are 16,309,310 Catholics in the United States according to the advance sheets of "The Official Catholic Directory," published and copyrighted by P. J. Kennedy & Son of Barclay Street, New York.

The 1915 edition will appear nearly two months earlier than did the 1914 volume, and the publishers state that the present year's Directory is in the hands of the binder and will be ready for mailing in a few days.

According to "The Official Catholic Directory" the increase in the number of Catholics during the year 1914 amounts to 241,325. Forty-four dioceses report increases in the Catholic population, forty archdioceses and dioceses made no change in the population figure and fifteen dioceses show decreases although three of the fifteen showing decreases have given up territory for the establishment of the two new dioceses of El Paso and Spokane.

Statisticians quoting Catholic statistics usually deduct fifteen percent for children and infants claiming that only communicants should be counted. The impression is created, therefore, that Catholic statistics are exaggerated. The editor of the Directory, Joseph H. Meier, who has compiled the past ten issues of "The Official Catholic Directory" claims that instead of being over estimated the Catholic statistics are under estimated and that the figure 16,309,310 is very conservative. According to Mr. Meier at least ten percent ought to be added for "floating" Catholic population of which no record can be kept.

POPULATION STATISTICS.

The population statistics are always the most important feature showing as they do the strides made by the Catholic Church in this country. Looking back ten years it is found by comparing the Directory of 1905 with the issue for 1915 that there has been an increase of 3,846,517 in the number of Catholics. Going back twenty years it is seen that there has been an increase of 7,231,445 during the past two decades.

The Official Catholic Directory bristles with interesting facts and figures and looking over the advance sheets of 1915 issue it is found that there are 18,994 Catholic Clergymen in the United States. Of these 14,008 are Secular Clergymen and 4,986 are Priests of Religious Orders. The increase in the number of Priests during the past year is shown to be 426.

CHURCHES AND SEMINARIES.

Looking over the list of churches one finds that there have been 310 Catholic churches established during the past year. At the present time there are 14,961 Catholic edifices in this country. There are 9,883 churches with resident Priests and 5,078 churches without resident Priests, or in other words, Mission churches attended by a neighboring Pastor.

The Official Catholic Directory further shows that there are thirty-five Ecclesiastical Seminaries located in the United States with 6,770 young men studying for the Priesthood. There are 229 Colleges for boys and 680 Academies for girls. Furthermore, there are 284 Catholic Orphan Asylums with 45,742 orphans therein.

Another interesting feature of the Directory is that part relating to the parochial schools. The 1915 volume shows that there are 5,488 parishes with parochial schools and in these parochial schools there are 1,456,206 children enrolled.

CENTERS OF CATHOLICITY.

The Directory editor has prepared for the Catholic Press a list of those States having a large number of Catholics. The thirty banner States are as follows:

1. New York	2,885,824
2. Pennsylvania	1,756,763
3. Illinois	1,473,379
4. Massachusetts	1,392,000
5. Ohio	793,179
6. Louisiana	586,200
7. New Jersey	585,000
8. Michigan	581,000
9. Wisconsin	576,470
10. Missouri	490,000
11. California	469,480
12. Minnesota	465,900
13. Connecticut	441,193
14. Texas	318,576
15. Iowa	279,160
16. Rhode Island	275,000
17. Maryland	261,000
18. Indiana	245,141
19. Kentucky	170,609
20. New Mexico	140,573
21. Kansas	132,701
22. Maine	131,638
23. New Hampshire	130,081
24. Nebraska	123,403
25. Colorado	108,331
26. North Dakota	103,371
27. Washington	93,760

28. Vermont	82,878
29. Montana	70,000
30. Oregon	66,450

During the year New Jersey has advanced from ninth to seventh place passing Michigan and Wisconsin and reaching within 1200 of Louisiana which now holds sixth place by a narrow margin.

California, also is forging ahead. During the year 1914 California passed Minnesota and Connecticut and according to the present statistics California is eleventh in the list of banner States.

A PRAYER IN PURGATORIO

There is one prayer in Dantes' Purgatorio which invites special notice on account of its spiritual beauty. It is the Lord's own prayer, the very one which our Lord taught the disciples when they were asking Him how to pray. The poetical expression which Dante has given it is a revelation of religious fervor blended with unexcelled beauty of verse.

Soon after entering the angel-guarded gate of Purgatory Dante hears the vast assembly who are punished for pride, praying thus:

"O thou Almighty Father! who dost make
 The heavens they dwelling, not in bounds confined,
 But that, with love intenser, there thou viewest
 Thy primal effluence; hallowed be thy name;
 Join, each created being, to extol
 Thy might, for worthy humblest thanks and praise
 Is Thy blest Spirit, may Thy Kingdom's peace
 Come unto us; for we, unless it come,
 With all our striving, thither tend in vain,
 As, of their will, the angels unto thee
 Tender meet sacrifice, circling thy throne
 With loud hosannas; so of theirs be done
 By saintly men on earth. Grant us this day,
 Our daily manna, without which he roams
 Through this rough desert retrograde, who most
 Toils to advance his steps. As we to each
 Pardon the evil done us, pardon thou
 Benign, and of our merit take no count,
 'Gainst the old adversary, prove thou not
 Our virtue, easily subdued; but free
 From his incitements and defeat his wiles,
 This last petition, dearest Lord, is made
 Not for ourselves; since that were needless now;
 But for their sakes who after us remain."

No further comment should be offered on this prayer, for like a delicate flower that loses its fairness by having its petals plucked, it is to be enjoyed in the reading.

With Father James, an Evening in the "Old Mission"

Father James' evenings on the whole were rather pleasant, and he usually planned to spend them at the Rectory. Occasionally he might have a call that would take him to some distant family, but as a rule, he managed to attend to the few needs of his people during the day, reserving his evenings for light reading, as well as taking care of his mail which was brought to his door late in the afternoon by Jerry, the stage driver. For many years, Jerry had been accustomed to drop in at the Father's house when on his way to town in the morning, where he invariably refreshed himself with a cup of "Old Government Java," which Miss Keating, the kind hearted housekeeper, always had at hand for him. He then made a memorandum of whatever few things the good priest might need, took his letters and continued on his journey. Another short call on his return marked his daily routine at the parish house. This January day of which we write was however what the country folks would term "rather blustery;" a light snow had fallen a few days previous, and had not yet "been pinned down." Now and then during the course of the afternoon, Father James, looking out over the hills and dales from his North window, seeing the blowing snow rapidly filling the roads paralled as they were by the old pine stumps, or the double tiered stone walls, might be heard to remark, "I guess that Jerry will be late with our mail today, all right, for it will not be easy traveling, and there are probably many drifts where he will have to use his shovel." Such in truth was the fact, and where the faithful mail carrier usually drove in by the old brick church to the father's kitchen entrance shortly after four o'clock it was now well towards seven before he arrived. Though hours behind his regular schedule, Jerry nevertheless decided not to forego his usual lunch, so laying aside his bearskin coat and other heavy winter wrappings, Jerry was soon in the way to partake of his Reverence's hospitality.

"Anything stirring about town today," remarked Father James, as he slowly walked back and forth through the kitchen.

"Nothing much, your Reverence," answered the weary custodian of the mails, "I saw quite a few of our people in with farm products, and by what they were being offered, I guess they must be there yet. By the way, Father, I had Mary S. for

a passenger this evening, and I can tell you that she was about frozen when I left her at her father's door. You see I had to get out every now and then to use my shovel before I could get through; after making a small path, I had to lead the horses, so to tell the truth, it took a long time to make the journey, and I had to walk most of the way at that."

"Did Mary seem well?" asked Father James, "for I believe that you and Mary used to be old friends, were you not, Jerry?"

"Yes, your Reverence, we were that, but it is all past now, and what is worse, she told me that she was thinking of marrying a chap from the city.

"I don't see how it is, Father, that our country girls are so easily taken with the good manners of those city dandies; shure that is all most of them have to offer, and then if they chance to marry, the best they can do for a home is to hire a stuffy room or two where the poor creature soon pines away for the want of air."

"True for you, Jerry," remarked the priest, "but if I were you, I would not give up Mary until the publications were announced."

"And that won't be long, I guess, by the way things look," sadly answered Jerry as he gathered his heavy clothing for the last lap of his journey.

"At any rate, don't be discouraged, my boy, there may be better days in store; you are still young; your mother is yet able to keep the house in order and have a good hot supper ready for your return."

"That is all very true, Father, but you must admit, that it is hard for a fellow to see the girl of his choice become the wife of another; ah Father dear, many is the time I have pictured her and mother together, and the good cheer that would be theirs, and the few weary hours that would come upon them as they drifted along the river of life together; you know mother is dear to me, Father; she would be none the less so, were Mary to take a place beside her in our home," sadly answered Jerry, while not a few tears were stealing their way down his manly yet weather beaten cheeks.

"I never thought it was as bad as that," kindly replied Father James, who was in turn visibly affected, more by the sterling honesty, then the simplicity of the country boy, "but have you ever said anything to Mary about your feelings towards her?"

"No, I never felt that I was ready, I always kept putting it off; you know we have not seen much of each other the past years, we have corresponded some, but I did not have much to write, always the same old things about country life, and she could not tell me much about the big city that would interest one who had never had an opportunity of visiting it."

"Then if that is the way you feel, man, why in the world don't you place the matter before her at once," replied Father James with considerable warmth, "perhaps it is only waiting for you, she is these many days. You fellows must not blame the girls for going to the city and there making a home for themselves, when you and about all the rest of the young men in the mission never seem to have the courage or I might say the gumption to speak to them about sharing your homes. You seem satisfied to drift along, until your poor old parents drop by the way, then live like hermits, or spoil your good sisters' lives by your failure to fill your mother's place in the home. You know what I mean, Jerry; you are all too slow; get busy, before it is too late."

"I'll take your advice, father," said Jerry, stepping out into the cold of the winter's night, "I'll see Mary tomorrow evening, please God, I may as well know my fate once for all."

"Good night, safe journey home, and best wishes for your success," replied the good priest, closing his door.

"The same to your own dear self," responded the now courageous Jerry and he gathered up his reins and started his shivering horses towards "The Hill."

"You may hear from me soon."

"That I may, soliloquized Father James as he passed on to his cozy study where in his field stone fire place, a cheerful fire was burning briskly amid a bountiful supply of birch and maple logs.

"Slow! I should say he was; and they all are for that matter; well perhaps I have at least awakened one of them at any rate. How different from their forefathers, and parents! While they are thinking it over the mission is dying out, and the farms becoming neglected, and even some of the old family homes passing into the hands of strangers."

"And there's Jerry, just look at him! I'm here now ten years this coming spring, and I wasn't in the parish long either, before I heard that Jerry and Mary were more than mere friends. From what I have been able to observe, she would have married him long ago, if he had had spunk enough to ask her. Been thinking it over all this time! well, I suppose that's what they're all doing; in the meantime may God help the mission, with last year's record, 10 deaths, one marriage, and five baptisms."

Father James now turned to a bunch of letters which the good Jerry had just left, and began turning them over carefully one by one, musing within himself.

"Here is one from the candle man; I suppose it is a dun, for I haven't paid him for what we used last year yet, and here we are now about to Candlemas; well there is no special use in opening that one at present."

"And this one! I must say that I do not quite recognize the hand, yet it is very clear, and shows character. Well, let us see what the writer has to say!"

A neat paper cutter was now requisitioned which soon revealed the contents of the neatly addressed letter which was dated

"B. * * *, January 26th, 1875.

"My dear Father James:—

"I felt it my duty to write you a few lines, and let you know how I am getting along. In the first place I want to tell you how happy I have been since the evening you stopped and took supper with Mother, for you doubtless remember that I was a little pert, if not rude, and you kindly brought me to my senses. Mother, Nellie, and I were of course pleased to have you with us, but the truth is, Father, that I had been neglecting my religious duties for quite a while, hence I could not seem to feel at home in your presence, until you had made me admit my fault. Father, I have now turned a new leaf, and am most happy to tell you that I am just as faithful to all the requirements of our holy faith, as I used to be when in the mission under your paternal care.

"I arise every Sunday morning for early mass at which I plan to receive; I then have just time to get to my work, and I can tell you that I feel a great deal better than I used when I thought myself too tired. You know I suppose Father, that we poor girls have to work quite hard, that our hours are long, and our accommodations few. Then being strangers in a large city, it is not often our privilege to hear a kindly or helpful word, so if one grows negligent, their last chance for encouragement has gone.

"I am deeply grateful to you, Father, for the interest which you have taken in me, for I believe that I am indebted to you, after the Grace which our dear Lord has accorded me, for my present good disposition, in which I trust with God's help and your prayers to persevere.

"Believe me, Father,

"With deepest gratitude,

"Your most affectionate child in Christ,

"AGNES F."

"That's consoling," remarked Father James, "I have been worried about Agnes since the evening I met her at her Mother's, especially since she failed to call before her return; however, the traveling was bad, and her stay short, I must tell her Mother and sister Nellie this good news."

Several of the many circulars and advertisement letters now came in order placing before the good priest many advantageous offers of this or that one of life's many necessities. Some found their way at once to the waste basket, while others were laid aside for further consideration.

Opening one bearing the stamp of Baltimore, Md., Father James read:

"St. Mary's Seminary, Balto.,
January 23, 1875.

"My dear Pastor:—

"Your very kind letter and encolsure of ten dollars came to hand a few days ago. I would have answered sooner, but have been in the midst of our examination which as you know tax me to the limit.

"I do not know how to express my gratitude to you, Father, for your kindly and continued interest in my behalf. Your encouraging letters have always been most welcome, and I assure you that they have helped me not a little, especially since I am the recipient of such sad news from home. Reading between the lines of every letter shows me but too clearly that my dear mother will not be present at my first holy Mass two years hence, should God grant me that priceless favor. 'Mother has failed gradually day by day,' writes my sister Annie, 'yet she remains quite strong, and insists on our letting you continue your studies.'

"She wrote me some time ago telling me how kind you had been to her, expressing the hope that God would reward you as she could not. She said you told her not to worry about me, and that I could do more for her in union with the prayers of the good fathers here than I could at home. While I would like only too well to be with her I am quite willing to abide your kind advice, for I am sure that you know best and that you will not knowingly permit her to depart without giving her a last opportunity to bid me Godspeed in my chosen calling.

"Hoping that our dear Lord will grant you every favor, and that success may crown your effort, I beg to remain

"Very gratefully yours,

"LAURENCE F."

"Poor Laurence," sighed Father James to himself, "I guess that I must soon call him home, for I do not think that his poor mother has many weeks to live; however, now that his examinations are over, I may as well let him come ere it is too late.

"The last time I saw his mother a few days ago, she said to me as I was leaving, 'Father, you have been more than kind to me, I want you to look after Laurence, when I am gone, and not let me depart without a last word with him. Oh, how I would have liked to assist at his first Mass; but perhaps I can do him more good in heaven, should the good Lord grant me this untold favor.'

"Mrs. F. has been one of the best of mothers, a thorough Christian, I must not therefore take any chances in depriving her of her last wish, so I will write Laurence at once that he better come home."

Turning to his desk, Father James soon penned the following brief note:

"The Old Mission,
"January 25, 1875.

"*My dear Laurence:*—

"I have just received your letter, and feel that I should not delay any longer in giving you my opinion that your dear mother has not many days to remain with us. She is anxious to have you with her for the last moment, so you had better come as soon as possible.

"In all affection,

"Yours sincerely in Xto

"FATHER JAMES."

The hour for retiring had now arrived; with feelings tinged with both joys and sorrows, Father James turned from his letters and books to his evening devotions and visit, prior to seeking his well earned rest.

NOTE.

Examination of statistics show that since 1880, there have been appropriated for private institutions in the State of Massachusetts, by the Legislature the sum of \$16,508,029.19 of which sum the House of the Good Shepherd received \$9,000.00; House of the Guardian Angel, \$2,208.54; and Carney Hospital \$30,000.00, which together with a few minor appropriations make the sum total of appropriations for Catholic Institutions \$52,000, which certainly proves that they have not been any great menace to the public treasury of the Bay State.

The Catholic Church in Maine

THE KENNEBEC.

What might have been the results had Father Druillettes been permitted to close his long career as a missionary among the Indians of our State, is hard to imagine, for while his stay would undoubtedly have meant the creation of a large Catholic Indian colony on the Kennebec, yet we fear that those days of peace and quiet which marked his stay, must inevitably have been marred by that struggle for the mastery of this State which soon arose between the followers of France and England.

King Philip's war which broke out in 1675 gradually involved the Indian tribes in Maine who continued to fight with pitiless severity and without mercy until the treaty of Casco which was signed by the Indian chiefs and the English commissioners, April 12th, 1678. While this war did not extend to the Acadian or Canadian colonies yet the French must have been most interested spectators in its result, for they could not have looked on the ever increasing numbers of the English settlers without well grounded feelings of alarm for the future control of these favored lands. They had long considered the Kennebec as theirs. From Quebec up the Chaudière and down its rippling waters had for ages been the favored pathway to the Gulf of Maine. It would be hard to tell how long the beaten carries from the head waters of the Chaudière to those of the Kennebec had been trodden by the Indian foot. Along the self-same beaten ways, the French forest ranger and trader had learned to roam. It was the natural course from Quebec to the sea.

From the very beginning there had sprung up between the early French settlers and the Aborigines a bond of mutual trust which if anything grew stronger with passing years. The humble child of the forest was never able to point to his French brother and accuse him of betrayal. Repeated acts of deception taught the Indian to mistrust the English; they saw their favorite hunting grounds appropriated; their chosen resting spots by the sea and along the river banks occupied; their boundaries gradually forced back until there remained little else save starvation in store for a race that had long occupied the soil.

What was more natural than that the doomed Indians should have sought assistance from the French authorities at Quebec not only against their English opponents but likewise against

the terrible Mohawks and Iroquois whom the Puritans had so successfully turned against them? What more natural than that the French should have welcomed their aid in the unequal struggle for the possession of not only their Acadian provinces, but later on of all that they possessed on the North American continent?

It was perhaps to strengthen their position along the St. Lawrence that led to the establishing of the Abenakis Village of St. Francis de Sales on the Chaudière where in time through the instrumentality of the lowly but devoted Jesuit Fathers they hoped to assemble in its entirety, this the most intelligent branch of the great Algonquin tribe. As at Sillery, so at St. Francis de Sales, the wandering Abenakis always found a welcome. Here year after year, they were taught the mysteries of our holy faith; here they learned to know and love those two Apostolic men, the brothers, Vincent and James Bigot, soon destined to take up the work of the intrepid Druillettes on the Kennebec. Making as they did one or perhaps several visits to the Indian mission settlement on the St. Lawrence, they were witnesses of the same spirit of sacrifice, the same zeal which had animated their former Apostle now soon to close his earthly existence in the humble Jesuit asile at Quebec.

Vincent and James Bigot were born at Bourges where Vincent first saw the light of day, May 15th, 1649, while it was on the 26th of July, 1651, some two years later that his brother James came to gladden the Bigot home. Both practically followed and taught the same courses in the Jesuit Colleges at Bourges, Rouen, Clermont, and Paris,—passed through the same novitiate at Rouen, where Father Vincent completed his course in 1680 and embarked the same year for Canada, to take up his duties at Sillery. On the completion of his studies in 1679, Father James sailed for Canada where he anxiously awaited the coming of his brother the following year, when both took up their residence at Sillery, in 1681.

The Abenakis were now coming to Quebec in such numbers, that it was found necessary to establish a second mission at St. Francis on the Chaudière to which the few remaining colonists at Sillery were eventually transferred in 1689 at which epoch there were probably something over 1200 exiled Kennebec Indians living at St. Francis de Sales on the Chaudière and at Becancourt both of which missions were under the spiritual care of James and Vincent Bigot.

Pushed back from the sea by the ever increasing number of English Colonists, the head waters of the Chaudière and the Kennebec had become the Indian's favorite hunting and fishing grounds. Here without doubt the Jesuit Fathers James and Vincent Bigot moved about among them and gradually extended their ministrations down the Kennebec as far as Old Narant-

souac where they apparently established a permanent mission station about the year 1687. This does not however mean that this section of the mission field had been neglected, for while there are no recorded visits of the missionaries since the departure of Father Druillettes in the spring of 1652, we feel that the intercourse between the missions about Quebec and the Indians of the Kennebec must have necessitated a visit now and then to some few poor Christian Indians unable to take the long and toilsome journey from the Kennebec to Sillery or St. Francis. It is not at all unlikely, that the zeal of the Jesuit oftentimes took him down over these long stretches on his mission of mercy which brought untold consolation to the sick and the dying Christian. Sick calls were so common an occurrence in those days, that no one thought it worth while to record them, and the only mentions we might perchance find, would be in some filial letter from the lone missionary to the loved ones at home, written just to give them an idea as to how their beloved was spending the few passing days of his earthly career.

At this period of our history, we find a great deal of uncertainty as to the missions actually occupied by the Jesuit Fathers Bigot. Father Maurault in his excellent history of the Abenakis, p. 382, states: "Father Vincent Bigot was sent about 1689 to Pentagoet, accompanied by his brother James, who thus left for some time his mission on the river Chaudière. These two missionaries gathered together a large number of Abenakis at Saint-Castin's fort where they built a chapel sixty feet long and thirty feet wide. They also erected a residence for the missionaries. After a short stay at Pentagoet, Father James returned to his post at St. Francis de Sales on the Chaudière. Father Vincent remained at Pentagoet two years, when he returned to replace his brother who was about to leave for France. The work at Pentagoet was taken up in turn by Fathers de la Chasse, Bineteau, Thury, and others. In 1701, Father Vincent again returned to Acadia."

In his excellent work, "The Jesuits in New France," Vol. III, p. 438, the learned author, Father Camille de Rochemonteix, remarks: "We believe that the above passage contain several inaccuracies: 1st, nowhere in the archives of the Society, have we found any mention of the Father Vincent Bigot's residence during two years at Pentagoet nor any account of his having erected a church at Fort Pentagoet. On the Jesuit registers for 1689 and '90, Father Vincent is listed as Superior at Sillery; in 1691 he is down as being at St. Francis de Sales. In 1689 and 1690, Father James as being in charge of the Acadian mission, *missio Acadiensis*; we therefore believe that it is a question here of the mission of St. Francis de Sales where Father James resided, and whence he used to make year after year several Apostolic journeys to Acadia, that is to say to the home lands of

the Abenakis, hence if any church was erected there it must have been by him and not by his brother Vincent. 2nd: Father Vincent Bigot could not have been replaced in 1691 either by Father de la Chasse, or Father Bineteau, for Father de la Chasse did not arrive in Canada until 1700, and Father Bineteau who came in 1692, going to St. Francis de Sales at once where he remained until the end of 1693 when he was sent as missionary to St. Ignatius' mission among the Outaouais tribe. 3rd: It was not in 1691 but in 1694 that Father Vincent Bigot went to take up his residence at Pentagoet. The Jesuit list for 1694 expressly states for the first time; Versus Acadiam. In the account of his trip at the head of a detachment of soldiers to assist in the war against the English in the summer of 1694, Captain Villieu mentions having met on the 10th of May, 1694, Father Vincent Bigot at Panaoumkil the principal Canabas Village on the Penobscot."

Careful perusal of the various documents available indicate that the Jesuits were anxious to settle at Pentagoet, but the Church authorities seemed to wish to limit their activities to the valley of the Kennebec and its surroundings.

In a letter under date of March 18th, 1687, written by Bishop de Laval, then at Paris, to Fathers de Bernières, Desmaizerets, and Glandelet, the Bishop shows great anxiety for the propagation of the Faith throughout his vast Diocese, especially going into many details regarding Acadia, evidently showing that he wished to divide the missionary work in this vicinity between the Jesuits and the fathers from the Society of the Foreign Missions, and even though the Jesuits appeared anxious to take charge of the entire field, yet his Lordship judged it "Just and reasonable" to leave a portion of this promising land to others.

It is however possible to reconcile some of the many conflicting accounts, by assuming that the Indians had already begun to establish themselves on Indian Island in the Penobscot, opposite the Old Town of today, hence it may have been to this settlement rather than to Pentagoet and its immediate vicinity that reference is now and then made in the short narrations now remaining on the life and labors of the Bigot brothers among the Indians of our State.

An old time history of Norridgewock has this to say of these two illustrious men: "These fathers were of the Barons Bigot, among the Nobility of France. They left all the temporal luxuries of their estate in civilized life, and abode among the Abnakies. 'Their domicile was a rude hut of bark, their bed, bear-skins spread upon the earth, their dishes were taken from the birch tree, and their food, the sagamite and the game which the savages furnished them.' Vincent dwelt usually on the Penobscot, but James was on the Kennebec."

